

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS.

Notes by the Way.....	545	The Problem of Mediumship	551
Does God Care?	545	A Question to Dr. Hodgson.....	552
Light—Visible and Invisible	545	Christ's Resurrection Body	553
Conditional Immortality	546	Vital Forces of Man	554
Some Abnormal Episodes	548	Work for the Spirit World	555
Christian Scientists	549	Scientific Materialism	555
'If I were God'	550	A Word to the Craven Hearted	556

NOTES BY THE WAY.

We think many of our readers will ultimately thank us for bringing to their notice a book just published anonymously, entitled 'Does God care?' It is at once a tender and a strong attempt to answer the question in the affirmative. After setting forth many thoughts, leading up to that answer, the writer says: 'Now if all this is true, what a joyous answer have we to the question, "Does God care?"' We might almost ask in reply, Does anyone else care? For this process is His process; this evolving of the divine child from the obscene brute is His evolving; this caring to rise, to find Him, to call Him "Father," is of His inspiring.'

The book ends with these words; "'Does God care?'" Truly He does; and cares so much that, at the very centre of the spirit's life, He has put the law of beautiful unfolding; so that if you love Him, and surrender yourself to this central law of growth, all things will work together for your good. And, if you miss or ignore this here, He will not let you go. Elsewhere, all that is necessary shall be done. He will never cease to care.'

We most cordially commend the little book to all, but especially to those who may wish to put before pessimistic friends a thoughtful and sunny view of life here and hereafter. The publisher is Elliot Stock, and the price is only one shilling. The book is, in every respect, a work of art, in type, paper and binding, very suitable for a Christmas or New Year gift.

A curious question is being debated,—whether the ancient verdict about 'threescore years and ten' and the popular acceptance of it may not account for the prevalence of the custom of making an end at about that time: and there are not a few who maintain that if we could strenuously revise the record we might revise the custom and lengthen life.

A little story, in the lately published 'Recollections of Aubrey de Vere,' goes to confirm this view. It runs thus:—

Sir Edward was full of quaint wilfulnesses. One day, as we sat after dinner over the wine and walnuts, he remarked, 'I have just been thinking that this is the year that I have to die in.' My father replied, 'Nothing of the kind, Sir Edward; I never saw you better. You will probably live another dozen years.' Sir Edward was highly provoked. 'Do not say that, Sir Aubrey,' he rejoined; 'the head of our family always dies at the age I have now reached. It is our way; and I don't want to change it.' Soon afterwards he spoke with more interest on some trivial topic of the day. His death occurred that year as he had predicted.

This is a pretty instance of loyalty to one's ancestors, but most people will agree that it was carrying family conservatism a little too far.

'Light, visible and invisible'; by Silvanus P. Thompson, D.Sc. (Macmillan and Co.), contains a series of Lectures delivered at The Royal Institution, last Christmas. Of course this is a bright, a crisp and a modern book. Dr. Thompson's name always means that. But it is more than that. It is a successful attempt to bring a very recondite subject into the open. It practically ends with the Röntgen rays, or the Röntgen 'light' as Dr. Thompson has it. But there is a natural look beyond, and above: and these closing words are in the genuine truthseeker's vein:—

I cannot close this course of lectures without one word as to the possibilities which this amazing discovery of the Röntgen light has opened out to science. It is clear that there are more things in heaven and earth than are sometimes admitted to exist. There are sounds that our ears have never heard: there is light that our eyes will never see. . . . You have seen how no scientific discovery ever stands alone: it is based on those that went before. Behind Röntgen stands Lenard; behind Lenard, Crookes; behind Crookes, the line of explorers from Boyle and Hauksbee and Otto von Guericke, downwards. We have had Crookes's tubes in use since 1878, and therefore, for nearly twenty years Röntgen rays have been in existence, though no one, until Röntgen observed them on November 8th, 1895, even suspected their presence or surmised their qualities. And just as these rays remained for twenty years undiscovered, so even now there exist, beyond doubt, in the universe, other rays, other vibrations, of which we have as yet no cognisance. Yet, as year after year rolls by, one discovery leads to another. . . . And so, steadily year by year, the sum total of our knowledge increases, and our ignorance is rolled a little further and further back; and where now is darkness, there will be light.

The book is excellently produced, and is all alive with helpful diagrams and clever portraits.

'Hell,' by Oudeis (the Roxburghe Press), is a terrible book; very cleverly written but very horrible in conception. It is simply incredible. Sensational invention is written all over it, though practically put forth as fact. Fancy a spirit from Hell talking to an old lover, with a demon outside to rap when her time is up:—and talking to such an extent that scores of pages are wanted to record her lurid revelations! How the poor excited lover remembered it all, puzzles us. As we say, the book is clever, very clever, but we do not like these horrid inventions.

Here, before us, is another of George H. Hepworth's lovely little 'New York Herald' sermons. The following is a trifle one-sided; but how spiritually beautiful it is!

The New Testament is the most comforting book in the universe, and the most encouraging. There is no dirge between its two covers. It refers to death just as it refers to birth. In the latter case the child comes to us in a mysterious way, and in the former case we go to the child in a way equally marvellous. The one who comes brings pain and joy—the pain to be at last forgotten and the joy to remain. The one who goes leaves sorrow and hope behind—the sorrow for to-day and perhaps to-morrow, the hope to be changed after a little while into the happiness of a reunion.

Earth witnesses the feeble beginnings of life, heaven its glorious continuance. God cannot die, neither can true love.

Eternity is simply God's opportunity, and it is also the field in which souls grow from bud to blossom and from blossom into fruit. It is a mistake, therefore, to say that a man is dead, for he merely goes out of one house into another.

All that is New Testament doctrine, and its effect on the reader is somewhat startling. If he cannot believe what he reads he is sorry for himself, because the moral effect of faith is so much higher than the moral effect of unbelief. You cannot deny that he who reasonably looks forward to a better life is altogether a happier man, and has a nobler set of motives than he who shuts the door of the tomb on his dear one with the conviction that his love has come to a sudden and untimely end. If he does believe that the Christ told the truth about the other life he is like a traveller who wearily climbs the hill, sure that the journey is not yet finished, and having reached the summit, sits down to refresh himself with the glorious prospect of hill and valley and sky which until that moment was shut out from view.

A contemporary informs us, with great glee, that Sir John Lubbock has been 'teaching a dog to read.' He took two pieces of cardboard, one of which he left blank, and on the other of which he printed 'Food.' The 'Food' card was always placed on the food saucer with food, and the blank card on an empty one. After being accustomed to this, the dog was told to bring his card for food. If he brought the blank one, he got none, but had the card thrown at him. In that way he learnt to regularly bring the right card. Then the lesson was expanded. Other cards had requests for Tea, Bone, Water, &c., printed on them. Then our contemporary says:—

He had learnt that bringing a card was a request, that a plain card meant failure and opprobrium, but to distinguish between the printed words, and to attach the right meaning to a given symbol—in short, to read—took some time, but was at length attained, and Van could read 'Out,' 'Bone,' 'Water,' 'Food,' and 'Tea,' and would bring the right card with his printed request when he had a desire for that particular thing.

Those last words are surely nonsensical. There could not possibly be any knowledge of the assumed fact that the dog distinguished between the various words, or that by bringing a particular card 'he had a desire for that particular thing.' All that is proved is that a dog could be laboriously trained to bring a card with something printed on it.

'A Catechism of Palmistry,' by Ida Ellis (London: George Redway), presents the subject in a novel form. In the ordinary books, the writer sets forth his subject in his own way, writing from his own knowledge and point of view: but, in this work, the writer tries to think the matter out from the readers' point of view, or, at all events, to present her knowledge in the form of response to inquiries. We are not able to verify or criticise her conclusions: all we can say is that the book is tersely and lucidly written, that it is keenly practical, and that the nineteen Plates, though not exactly works of art, are distinctly enlightening.

LONDON SPIRITUALIST ALLIANCE.

A Meeting of Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on *Friday, November 26th*, when Mr. Thomas Atwood will give an address on 'My Work in the Spirit World.' Mr. Atwood has had, we believe, some very striking experiences, and his narrative will be one of unusual interest.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbacz, 18, New Kent-road, S.E.

CONDITIONAL IMMORTALITY.

With reference to this topic, discussed some few weeks ago by Mr. Tomlinson and others, I had intended with your permission to write a full reply, venturing to include my own views on this subject.

The admirable essay on this matter by 'C.C.M.' in your issue of August 21st, entitled 'Immortality and Survival,' leaves me little to say on the point, for with careful perusal the reader will find that 'C.C.M.' sums up the matter completely. This essay I commend, indeed, to the reflective readers of 'LIGHT.' More scholarly philosophers than I, will, doubtless, appreciate forms of expression abstruse to me, but carrying with them due logical sequence and acumen, inducing a vitality of thought never absent from pure rational inquiry.

The burden of this essay is to point out that Christianity is the doctrine of Individual Immortality because it is the doctrine of 'the whole,' and 'C.C.M.' proceeds logically and scientifically to prove this as being a law of Nature not now disputed. But this law of Nature must be followed in order to reach 'the whole'; 'the whole' must be here wherewith to reach, or the consciousness is not complete. Without complete consciousness or 'totality of state' the *whole* man is not *there*, only divided consciousness, divided action, and so forth.

Now all these philosophic subjects as pointed out have been the great burden of the writers of what are called abstract themes for centuries. The telepathy of so-called modern discovery is but a modern re-adjustment of philosophic teaching, and certainly points to the *condition* of our survival rather than to the *fact*. We have still to take much 'on faith,' as the astronomers do in calculating the position and date for the re-appearance of a planet, but 'faith' is a condition of mind, the outcome of its sub-conscious contact with the 'substance of the thing hoped for,' for faith is of the substance of the thing itself that we long for, or the faith could never make its way through to our feelings. The greater the faith the nearer the touch. This faith in eternity, which we nearly all have more or less, impresses us with the belief in immortality, but the question still remains whether the immortality we mostly attain can carry us beyond the next sphere of existence, as proven by telepathy, mesmeric and mediumistic phenomena, yet still 'no abiding city.'

The subject of all 'religion' in the *Biblia* of the world seems in essence similar, directed doubtless to the mass of mind where the Revelation was locally delivered; but, without entering on the very interesting topic of the instructive external differences of the various theologies and theogonies implying *an fond* a Supernal Unity, we may be satisfied that they tend to the same end, to teach man how he can become Immortal; not merely by the natural process of death, and the concomitant one of disintegration or decomposition, retaining, perhaps, only partial consciousness and belonging to that principle, which, as stated by Theosophists of old, as well re-stated by those of to-day, may be in each individual the *most alive at death*.

If we take the case (rare, happily) of an ignorant and un-instructed man or woman (in any sphere of life ignorant people are to be found) who have deliberately, willingly, consciously chosen evil and followed it all their lives, and lived absolutely only for the gratification of the senses; the first punishment might be suffering of the body in old age; this probably might be all; the conscience and heart would long ago have atrophied, to speak medically, and these voices would not have tormented by any reproaches. Such persons departing this life would have nothing fully alive left at the death of the flesh and there would necessarily be the second death or entire cessation of self-consciousness, and at the disintegration of the body that man or woman as 'a whole' would be decomposed and 'lost.' Such might happen to a 'soul' on the downward grade.

In the case of a man or woman having full consciousness and no ignorance of his psychical and spiritual nature, and yet living only for self and using their knowledge for evil purposes willingly and deliberately, these principles, instead of having atrophied from want of use, would be keenly alive at death, and they, therefore, as such, could endure the sufferings appropriate to plane and condition consciously apart from the body. The body as a body cannot suffer *per se* at physical death, as we all know. It is with the willing and enlightened sinner that the sacred Scriptures deal, not with the ignorant man. 'Father, forgive them, they know not what they do.' The

merely ignorant man may wish to do good but fails from want of knowledge—not desire. He is judged by his desire on the psychic plane. It is the man, ignorant or learned, who *desires* and *prefers* to do evil who is the true sinner only.

We can also imagine a man at the other end of the ladder of life, whose whole body is full of reflected light, *i.e.*, life over which death has no power at all. The mere casting off of the sheath of the body, truly as a serpent sloughs his skin, is no death indeed; therefore no punishment. A happy or unhappy change of condition is the reward or punishment, not death itself. To attain the upper rung of the ladder is surely the aim of all on this earth, and I, as a Theosophic student, would say, the goal of the upward trend of many lives, carrying evolution to its legitimate (but not merely mechanical automatic) issue.

It is as the man who at last, having ten talents delivered to him, from his having worked for that great trust, returns them nobly and faithfully in royal increase. In just reward he gains all else; even as in just reward, the other servant who, still feeble and halting as to whether he should or should not put his foot on the next step with his poor acquirements of but one talent, all he has yet gained by life, still doubts and hesitates, and finally loses all his 'working time,' ending discontentedly by laying all his want of progress to his bad luck in serving a hard master. He also has made his Karma and gets his sentence.

The amount of Immortality gained, to use a somewhat strained expression, would therefore seem to depend on the amount earned, for there can be no error in those scales of justice. To know where we each stand on the ladder of life, not romantically, emotionally, selfishly, or stupidly, but with the awakened 'rectified' eye of the rational soul, is what we all require.

I may be here reminded that the Christian doctrine of what is called vicarious atonement will not agree with my views as a Theosophist. This is true in a measure, but I have not found it wise to study modern Theosophy alone for enlightenment on these important subjects. Theosophy is no mere modern philosophy, though we students of to-day must ever be inexpressibly grateful to the noble intellect of Madame Blavatsky for the memorable part she has played in the world's history and given it just the right impetus which has 'saved thought.' Nevertheless, we must be loyal to the great minds preceding hers—'Theosophers' indeed. And these thinkers make this Christian doctrine a fundamental means for attaining immortality. Be it as it may, the Christ doctrine in its history is a great mystery, known only in its *entirety* by the Initiated or Regenerate man, and it is far better for us to be in some error at present concerning it than, by disputing and arguing, thereby increasing the results of that error a hundredfold; and to many people the simple assertion that a Christ is said to have come 'to take away the Karma (or sin) of the world' is enough. They know it and feel it, and I should say of those who reverentially believe firmly in this doctrine (*their just lives bearing witness to their faith*), that their hope is living proof that they have spiritually, even in this earth-life, contacted the kingdom of Christ, and their faith is, therefore, grounded on (no fiction, symbol, or fantastic illusion here meant), and evidential of, the reality of the thing hoped. But this is no mere idle faith or 'attitude of thought,' as is the custom to believe in these days of slipshod theology.

I will just note a quotation of Roger Bacon's from his 'Radix Mundi' (Lib. III.): 'Know,' he says, 'it is impossible for you to attain this immortal essentiality unless you become sanctified in mind, purified in soul, so as to be united to God and to become one spirit with Him. But if you revolve these my instructions in your mind you may obtain the knowledge of the beginning, the middle, and the end of the whole work.'

It is quite true that I once believed in spiritualistic phenomena, and it is also true I believe in them still. I trust, therefore, Mr. Tomlinson and other readers will graciously absolve me from the sin of ingratitude and disbelief, believing that never consciously have I kicked down that useful ladder to knowledge, psychical inquiry, though not in my case conducted on the strict lines of the Society so-called, but in the simple manner of attending séances, and seeking knowledge *from all the available sources* as to the origin and cause of the phenomena, which I regard as simply absurd to deny. But the conclusions I draw would be strictly at variance with the modern scientific psychology much in vogue among those who will at all costs stolidly stand to their creed of materialism, the psychology

which looks upon the mind as it does upon the nervous system. Such people consider, as Bacon says, that 'Final Causes are as sacred virgins, barren,' meaning that Final Causes have no causality; therefore, such mind looking into its own mind can see nothing, which, doubtless, is the case when the mind is debased to its organ, the nervous system. These psychologists, for instance, would consider that the expansion or contraction of the biliary duct under the influence of fear, if duly registered, would reveal a law of psychology. Yes; probably in a strictly material sense information could be gained, but this psychology I leave to the medical profession as relating only to the body. So I am strictly a Spiritualist; but as I wish to avoid egotistical reference, I may merely state that my mind, or opinion it may be called, has changed as to the value and origin of spiritual phenomena, and now, in most cases of mediumship, I see principally but a sort of decomposition or disintegration of the personality; in fact, plainly, the commencement of death in life.

The great expansion of the mental faculties in, say, a trance medium seems to me but owing to the inrush of the universal or astral fluid—the soul of the world—the life of Nature, into the breach—the odylic wound of Plato; seemingly a physical-psychical quality in some persons, called sometimes a gift, sometimes other things, and producing varying results. The order of Nature is that the Intellect should penetrate that zone, and answer first the question of its eternal guardian, the Sphinx of Antiquity. That rationally replied to, the soul can safely see and behold; but if a false inflation takes place from the disorderly entrance, and the individual is no longer sole ruler in his own domain, but others rule with him, so that his own mind is ousted, as it were, from its own home, this is not the true illumination of mind that keeps all in rational and clear sequence, but the break-up of the household, and ought surely not to be an object of admiration or reverence; but rather of sorrow or foreboding.

This may seem to some so eminently priggish that I would gladly express myself differently if I could, but to sum up shortly I would say that the question of mediumship is no light one, and it is in no spirit of frivolous objection that I differ from Mr. Tomlinson and others of his views. The condition of mediumship is a strange one, and it is, as it were, a *period* in a *process*, which can be both a disintegrative and yet a re-creative one, and in this difference lies the crux of Immortality.

Before I end my long letter I should like to say how much I sympathise in the just and affectionate tribute already paid in your columns to your old friend and valued contributor, Edward Maitland. My memory of him extends to the time when I had the privilege of forming one of the circle invited to the reading of 'The Perfect Way' before it was published; and up to the last years of his life I have never had occasion to diminish respect or affection for him as a high and lofty thinker and of a blameless life. Kind and courteous to all, I can never remember his being but the one thing, an *excellent* man, to whom, indeed, the world is indebted, with his coadjutor, Anna Kingsford, for much of which it is, indeed, but very partially conscious at present. It would have gratified my old friend deeply had he known what I have lately learned as a fact, that the reading of 'The Perfect Way' has had a most remarkable effect on the divinity students of one of the northern universities. Before the book was known, they were a byword for their *want* of religion and their worldliness, scarcely pretending other than that they looked upon the clerical life as only a means of livelihood, and religion simply a term; consequently, the more *really* seriously-minded men applied themselves to other aims, and had a contemptuous tolerance only of these young wolves essaying to garner up the sheep's clothing. But 'The Perfect Way' has changed all this. The divinity students can no longer be so described. They *think* now and study reverently. But the work of the world's pioneers, such as Madame Blavatsky, A. P. Sinnett, Anna Kingsford, with Edward Maitland, never bears its full fruit in the lifetime. They sow, others reap. But the sowers get their harvest in richer reward than mortal man can imagine.

I never found the difficulty that some others have experienced of equally respecting and gaining instruction from all these great writers. They have each nobly opened a triune door, as it were, to the gate of everlasting life. As in one sense but Tylers they can but open; it is for the neophyte to enter in on the mysteries.

ISABEL DE STEIGER, F.T.S.

SOME ABNORMAL EPISODES.

BY AN OLD CORRESPONDENT.

(Continued from page 530.)

III.

The materialisation séance to which I have before alluded was held on the evening of September 21st last in the house of my friend, Mr. Glendinning. The medium was Mrs. Titford, with whom I have often sat before, and always with most satisfactory results. Unfortunately on this occasion the medium, who was just recovering from a very severe and dangerous illness, was not at all in her usual good form for this somewhat abnormal kind of psychical manifestation, and it was an hour after the time arranged before she was able to appear. Before she arrived, I had an opportunity of going over Mr. Glendinning's collection of spirit photographs taken both by the hand and the camera, and which were to me extremely interesting. On Mrs. Titford's arrival the circle was formed in the usual manner, and consisted of eleven persons, including myself and three near relatives who had at my request accompanied me. After a short time the circle was re-arranged, and nearly every member of it changed in response to a series of raps apparently emanating from an intelligence under the table. A good deal of time elapsed ere the medium went into trance, but as soon as this happened she was laid on a couch placed immediately behind myself and the lady who sat next me (a near relative of my own), and through the entire séance Mrs. Titford's heavy breathing was quite audible to both of us. At the request of the control the gas was then extinguished. The manifestations were very slow in coming, which did not surprise me, knowing the physical condition of the medium. At length, when we had almost despaired, the 'sweet, small voice' of 'little Harry' was heard, and he informed us that the medium's strength was so far gone that he would have to take a 'lot of power' out of the circle to produce any result. 'Indeed,' 'Harry' said, 'we thought she would have been with us altogether last week, although now rather better.' 'Harry' then said to me, 'Mr. —, there is a gentleman with a white beard and moustache standing behind you, and his name is Mr. T., whereupon, I at once recognised a dear and valued friend, now on the other side. Next he informed me of the appearance of a young lady, with ringlets, whose Christian name was a very peculiar one, beginning with S, which he ultimately was able to give us quite accurately. This was also correct and referred to another relative who passed on some ten or twelve years ago, and who has once materialised to us at a former séance with another medium. 'Harry' then said: 'F. is here, and will show himself to you to-night.' This was the dear youth who spoke to me at the séance the preceding night with the other medium in the north-west of London and bade me good-bye 'for twenty-four hours.' Shortly thereafter he came up behind me with a luminous slate in his hand and showed me his features, which were fairly visible though not so good as on a former occasion when he materialised and spoke to me through the mediumship of Mrs. Titford, but his identity was rendered unmistakable by a very peculiar sound he used to make with his mouth when in earth life and which he now reproduced. He kissed me, and I felt his warm breath and cheeks, as did also the lady by my side, to whom he also went. He then went to one of his brothers who was sitting about a yard from me, and caressed and embraced him, and also, at this brother's request, pinched his ear with a little hand just as he used to do in earth life. 'Harry' then said to me, 'He must go for a little till he gets power to go to the opposite side of the circle to show himself to his other brother, Mr. D.' This was very kind, as the brother in question had never seen him materialise before. 'Harry' then took up a luminous slate, and showed himself to myself and the two sitters beyond me, and then he moved to the piano and played a little tune, which Mr. Glendinning informed me was that of a pathetic song sung to him at a séance some years ago when he (Mr. G.) and another of his family, now also sitting with us, were both present. Some little chaff was here indulged in, and 'Harry' said he regretted he did not bring his music with him. He then addressed me, saying: 'Mr. —, there is a tall gentleman here who says his name is Dr. M., and who sends his love to you all; but he wishes you would not walk so much, as you will overtire yourself.' I at

once recognised this as my dear old friend and physician, who passed away twelve years ago, and who has more than once given me messages at other séances. But the convincing part of the message was that during a fortnight's residence in the high Peak of Derbyshire I had done a deal of walking, and on two occasions, at least, had certainly come home very tired. Neither Mrs. Titford nor anyone in the circle knew aught of this, yet here was my 'deceased' medico very much alive, and eager for my welfare as when on earth. That 'hard-worked institution' the 'subliminal consciousness,' can hardly account for this episode or for the one which followed, for 'Harry' then said, 'You had a grand wedding party at your house last year, and F. and I were there. There were also lovely presents.' I said, "'Harry," were you at the church?' 'No,' he replied; 'we were only at the house.' The F. referred to was the youth who had just shown himself by the luminous slate to three of his surviving relatives, and he now appeared to his other brother, D., on the opposite side of the table, kissing and embracing him, as he did to the others. I may here say the fact of the marriage was certainly unknown to Mrs. Titford, and also to Mr. Glendinning, as it did not take place in London.

Next followed descriptions by 'Harry' of certain relatives of Mr. Glendinning, also present, but unable to use the luminous slate, and which descriptions Mr. Glendinning informed me were quite accurate. One of these, stated to be his daughter, he said stood behind his chair, drew his head against her breast, which was covered by very soft drapery, stroked his head with her hands, and kissed him repeatedly on the head, brow, cheek, and lips. The spirit hand was small, soft, warm, and delicately shaped like the hand of a young girl, while he also informed me that the hand of the medium is longer and hardened somewhat by constant attention to her domestic duties and the care of her three children.

'Harry' then told us the power was exhausted, and bade us all good-night, at the same time requesting my lady relative who sat next me to rub the hands of the medium and bring her round. This lady informed me that on going to the medium she found her cold and almost cataleptic, her hands firmly clenched, and very stiff, but after some rubbing and the gas being re-lit she came out of trance, and in a little while resumed her normal condition.

Materialisation is a very abnormal form of psychic manifestation, and personally I prefer other modes of communication, but having often witnessed it with various mediums, I can assuredly say that though sceptics may carp and scoffers may sneer, yet parents like myself, who have parted with children through death, rejoice that in the providence of God there is a door ajar through which they can have such communion with their loved ones who have gone before, and those immediately belonging to me who were present on this occasion feel deeply grateful to Mrs. Titford as the human instrument through whose great kindness we were privileged to enjoy a much-prized blessing.

Before I close, permit me to say that though we may hold that the people on 'the other side' abstracted and returned the money on what we conceive to be sound evidence, it is hardly to be expected that manifestations of this kind can be readily believed; but the facts were as stated, and can be proved by credible witnesses who have no motive to invent or exaggerate events of this kind. The main incidents relative to the money occurred, no doubt, in my absence from home, but the gold was there on my return, and I have every confidence in the statements made to me as to these abnormal occurrences, which were also referred to at the first séance I had in London, where George Thomson appeared and disclaimed his responsibility for the occurrence. Should any further episodes of a similar nature occur they will at once be communicated to the Editor of 'LIGHT.'

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

'CHRISTIAN SCIENTISTS.'

In 'LIGHT' for October 30th there appeared a letter on the above subject from 'Aitchen Hai,' and I have no doubt that some of your readers will expect a reply from me, being, as I am, a teacher of the philosophy of health, and I believe the originator of 'The Divine Science of Mental Healing' in England. Pressure of business, however, will prevent me from entering fully upon this matter at present.

'Aitchen Hai' has very fairly, though briefly, represented many of the views of the Christian Scientists. I hold no brief for this body, although I am pleased to give honour to whom honour is due, and to state that much of the world's advanced thought hereon has had, as a basis, the doctrine as taught by the founder of this science (Mrs. Eddy). Much good has been accomplished by her and her school, but many scientists who have investigated her views have struck out new paths, so that at present we have metaphysicians representing all the following schools of thought, *i.e.*, mental scientists, faith healers, spiritual scientists, and Divine scientists (to this latter class the writer belongs). Hence it will be readily perceived that the so-called Christian Scientists have done, and continue to do, good; and there can be little doubt that many wonderful cures have been wrought by the power of thought as exerted by Mrs. Eddy and her school. But her views naturally limit her powers for good works. To a true metaphysician it matters little or nothing whether the subject to be operated upon be Christian, infidel, or heretic, as long as the healer possesses the Divine power, and is actuated by love and sympathy for his less fortunate brethren; for in such cases cures *are* effected. And here I should like to state that there are no such things as *incurable diseases*, though pronounced so by doctors or specialists; neither does it require the belief, or faith, of the subject to effect a cure. But what it does require, in addition to what has been already stated, is that the 'Metaphysician' should possess 'a pure mind in a pure body,' be able to control his various states and moods, and, in a word, live 'the Christ life' in thought, word, and deed; and I do not hesitate to state that such healers leading this life, and possessing the healing power, can and do cure 'every ill that flesh is heir to.'

'Aitchen Hai' very naturally turned to a Spiritualist for information about these scientists, and I am inclined to think that he was nearer the truth than the lady to whom he applied, because Spiritualists are ever ready to encourage new thoughts on scientific matters. Personally I am indebted to Spiritualism for my knowledge of this thought, and almost all my subjects and students are directly connected with Spiritualism.

Should this line of thought be sufficiently appreciated in your paper, I would gladly contribute an article or two hereon, as soon as pressure of business permits; and show not only how to treat and remove so-called diseases, but also demonstrate the possibility of keeping oneself healthy—in fact, of being able to live without ever having another ache or pain. This may appear incredible to many, but it is perfectly true, as many former sufferers would gladly testify.

9, Weymouth-street, Ackers-street, ALLAN FISHER, M.S.
Manchester.

[As our correspondent writes in reply to a question mooted by 'Aitchen Hai' we think it but fair to publish his letter, but we must not be held responsible for the correctness of his views, having no personal experience in the matter. Any of our readers who may be so inclined should investigate for themselves, and form their own conclusions.—
ED. 'LIGHT.']

The letter signed 'Aitchen Hai' will no doubt be replied to by some one of the community named as above. I write as an outsider to remark, that it has long been known that under certain conditions the mind can, and does, act powerfully on the body, but hitherto scarcely anyone has attempted to put this knowledge to a practical and beneficial use. To do so is the laudable object of the people styling themselves 'Christian Scientists,' but whether that title accurately describes them is another matter. Science means knowledge, but the chief doctrine of this sect is that *Faith* alone effects the cure, so presumably either a child or an imbecile could do the good work, if only possessed of a sufficiency of belief. A morbid state of mind will induce suffering, and there are many cases which can be relieved by an earnest 'Christian Scientist,' but broken legs and dislocated shoulders refuse to yield to such soft persuasions

as, 'Dear L., your leg is *not* broken; you are a child of the Great Spirit, dear L., and there can be no imperfection in you.' To urge that such ills are 'dreams' rather than realities savours more of the fanatic than the scientist.

As regards the objection of these good people to be in any way identified with Spiritualists, I am glad to know that so unholy an exclusiveness is not universal. I happen to be acquainted with a lady who is at once an earnest Christian Scientist, an intelligent Spiritualist, and a believer in re-incarnation. In principle the 'Christian Scientist' has really much in common with the Spiritualist, and it would seem most right and natural for all who have awoke to the realisation of man's spiritual nature, and even obtained glimpses of the latent forces of his spirit, to stand shoulder to shoulder against the materialistic opinions of our day. But, unhappily, so truly Christian an expression of brotherhood and love as this would be, is continually frustrated by such people as the 'Christian Scientist' alluded to in the letter of 'Aitchen Hai.' 'BIDSTON.'

MR. GERALD MASSEY.

According to an interview in the 'Bookman,' Mr. Gerald Massey, poet, Spiritualist, and philologist, who has for many years past been engaged on research work connected with the original birthplace of the human race, was born in a flintstone hut at Gamble Wharf, near Tring, Hertfordshire. His father was a canal boatman. He traces whatever he has out of the ordinary to his mother—'a fiery-spirited, great-hearted, little woman'—prototype of 'Christie's Poor Old Gran,' 'Christie' (Christabel) being his eldest daughter. His schooling was of the scantiest. He attended a British school and also a night school at Tring, but says he did not get much from either. At the age of seven he went into a silk factory, where he worked from six in the morning until half-past six in the evening for ninepence per week. He says, with a laugh at the recollection, that as a boy he was an inveterate gambler, and on the Saturday lost all his first week's wages at pitch-and-toss. When he had been some time at the factory it was burnt down, much to his delight. He was then put to straw-plaiting, and after three years at that he got a situation at a boarding-school, but he had to leave—'because,' he penitently explains, 'the girls used to kiss and hug me.' So at fourteen he was packed off to London. His first lines appeared in print in the 'Aylesbury News' in 1843. In 1854 Mr. Massey published what he considers his first 'volume,' 'The Ballad of Babe Christabel, and Other Poems.' It was an immediate success. In 1869 he published 'The Haunted Hurst; a Tale of Eternity'—'founded,' he says, 'on a personal experience in a house that *was* haunted. This "did for" me in a literary way. A well-known editor spoke of me as having deserted Liberalism and gone over to "those Spiritualists."' Since the appearance of the 'Tale of Eternity' Mr. Massey has written very little verse. In 1890 he issued a collection of 'poems old and new' in two volumes, under the title of 'My Lyrical Life.' Several editions have been called for, and in each of these he has inserted a few new short poems.

INSPIRATION.

I often wonder as I muse alone,
Whence come the thoughts that we do clothe in shape
Of earthly progress? Whence the soul's desire
To leave behind us, as if carved in stone,
The guerdon of the labours we have sown?
Its source, methinks, is far beyond our ken,
And laid upon us gently, with a hand
Of Godlike impress, quite unlike our own.

And thus we struggle through our daily task,
Urged ever on by Time's relentless hand,
With just a landmark here and there to show
Our efforts to accomplish what we ask
And strive for so intently.—But how grand
We may be, none till after Death can know.

—EFFIE BATHE.

THE poet says that faint heart never won fair lady; the historian proves that faint spirit never won truth's victories. The golden age of which all the world is dreaming is realisable, but not through dreaming, but through doing—not through wishing, but through daring.

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SATURDAY, NOVEMBER 13th, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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'IF I WERE GOD.'

We took up Mr. Le Gallienne's new book on this arresting, not to say audacious, subject, with some misgivings. He has oscillated so long between simpering and screaming, banter and blasphemy, that we feared the worst. We are surprised and grateful. The little book does not much more than bring out once again the old indictment against God, that He permits agony and purchases His ends with our pains. But this time, Mr. Le Gallienne brings that indictment out into the sunshine, and tries it under lovely skies and in the light of a good woman's faith and hope and love: and the effect is at least pleasant.

'On a still summit of the Alps, one August afternoon, a young man and a young woman talked of God; and the sun, the snow and peace made a shining silence around them. But the heart or the brain of the man was that of a rebel; and the woman sat and sang in the light of her faith in the dear God, though she well knew what sin and sorrow meant for the stricken earth and man. The misery that had driven the man away from God, 'broken-hearted and blasphemous,' had only drawn the woman nearer to His side. Before his great sorrow came, 'he had fluted beautifully of pain as the necessary process of all growth,' but he had not thought to ask 'why so cruel a condition should have been attached to man's involuntary existence.' Then comes the crucial question; Could omnipotent love have made growth the child of pleasure as well as the offspring of pain? Upon this, the conversation turns.

Unfortunately, the woman does not instantly grip him just there where the fallacy lurks. *Has not God made growth the child of pleasure?* We do not admit the too-frequent assertion that the progress of the human race is wrought *only* through suffering, and that the redeemed are *only* those who have 'come out of great tribulation.' All we admit is that suffering can often be seen to help, and that the 'great tribulation' contributes glorious moral and spiritual athletes to the heavenly land. But we say further that there is pleasure hidden in the pain, and that in millions of the lives of God's sufferers there is accomplished that mystery of mercy—the finding sweetness in the bitterness of the struggle. We too readily assume misery. On that lovely August afternoon, with that exquisite glimpse of our earthly heaven, a man sat and blasphemed the Infinite mystery behind it, because of the world's misery: and, at that moment, millions of men, women and children, in sweltering streets and lanes, were toiling for bread, and blessing one another and God: and many who neither blest nor were blest still felt no misery but, in a resolute way, fought the battle of life and were brave in it.

No: the misery of the world is not what the Le Galliennes think it is.

The believing woman by his side knew the lesson better. As he talked, her thoughts went away to the poor toilers she knew so well; 'her thoughts had suddenly traversed the blue and radiant distance, and dropped down far behind the dreamy border of the world into a very different region, a region of foul air and narrow and evil streets' where were 'familiar faces, worn with sorrow and stained with crime,' but where 'God's son had walked by her side day and night,' and in the light of whose face she had read the meaning of the darkness. So she tells him; 'When I first saw it all, I thought like you. But, as I came nearer to it, saw it oftener, *knew* it better . . . though my pity grew deeper, my faith also grew more and more, and my fear grew less.' Then, after a pathetic attempt to vindicate God, this little dialogue occurs;—

Would you still feel like this of God, whatever should happen to you?

So I trust—for I can conceive no calamity so terrible as to lose my faith in God. Without that I should die.

For you have suffered?

Yes, I have suffered.

And God has consoled you?

Yes!

Did you never think that it was God who first made you suffer?

Yes!—that was a part of the consolation.

Forgive me, but again I say—How strange!

This is the key to the whole of it. We are very poor ignorant creatures, at the best, and see but little, and understand less: but the great hypothesis, that there is some one higher and wiser and better than all of us put together, is not only a mighty help but a very sound bit of logic or philosophy, taking the world as it is and hiding nothing of its misery. For we do see, and there is no gainsaying it, that the fight is going well, that the struggle prospers, that some tremendous power appears to be getting things straight and right, and that some amazingly ingenious mercifulness seems to be giving a wonderful amount of happiness while the sometimes severe operation is going on.

The man of this dialogue is on the surface. He admires Beauty and he wants Pleasure. The woman looks deeper, and is aware of both a hidden mystery and an obvious process of development. The experienced Christian is a lover of Beauty, too, and 'will always fight it with a sad heart:' but, though 'Beauty is one of the angels of God,' 'to worship her as though she were God. Himself is to degrade and derange her by false honours. . . . But Beauty is an angel, and as such is a messenger of God, though, on the way from man to God (does he mean—to *man from God?*), she may have forgotten her message, grown deliriously arrogant by the incense from earthly altars.'

And so, when the man is forced to show his hand, he can only say: 'If I were God I would not make people wretched:'—not a very heroic nor a very wise thing to say, when one comes to think it over, especially in view of the fact that no one seems to see or say what sort of a world we should have had if the whole thing had been wound up by its Creator, to go right from the first, and warranted to never do anything else but to mark time and record it with its pretty silver bell.

Still, we are glad to see this book. It is decidedly 'a sign of grace.' But it should be read in company with that other little book, referred to elsewhere;—'*Does God care?*'

Too many men still fear to battle for the truth. They palliate their cowardice by naming it 'prudence,' 'conservatism,' 'discretion.' Discretion may at times be the better part of valour, but the world's greatest benefactors have oftenest found valour to be the best part of discretion.

MEDIUMSHIP AS A PROBLEM IN PSYCHOLOGY.

ADDRESS BY MR. J. J. MORSE.

On Friday evening, the 29th ult., at a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, Mr. J. J. Morse delivered an address under the above title. Mr. E. Dawson Rogers, the President of the Alliance, occupied the chair, and in the course of some introductory remarks referred to the difficulty experienced by the student of Spiritualism in understanding precisely the nature of mediumship.

MR. MORSE, under the influence of 'Tien,' then addressed the meeting. The control commenced by adverting to what might be considered an almost insuperable obstacle in conveying an intelligible description of the phenomenon of mediumship, viz., that whereas the individual in the body would be disposed to regard the problem of mediumship wholly from the mortal or material side, spirit communicators would be naturally prone to deal with it entirely from the spiritual side. It is difficult, he said, for you to enjoy that personal experience that those who have passed the border possess. Equally so, we on our side are apt to entirely overlook the fact that you do not stand in the light in which we stand, and therefore due allowance is not always made for the difference in the two points of view. Continuing, the control laid stress upon the necessity of regarding mediumship as a strictly natural function under the government of the laws that relate to human life, and therefore to be studied, like every other question, from a natural and rational point of view. Grave mischief had been done in the past by the tendency to regard mediums as a race specially endowed by the Deity with supernatural powers, and therefore occupying a prominent position of relationship between the two worlds. Taking the ground that mediumship is purely a natural quality, the explanation of it might be looked for in the functionings of the individual himself. But it might here be objected that as the functionings of mediumship apparently relate to the spiritual side of life it would be futile to look for such functionings in man as a material being. This difficulty, however, would be met by the consideration that man may be regarded as possessing a dual nature relating him to the two conditions of life at the same time. It was necessary to look beyond the material man, to penetrate the mask of matter and get to the activities in operation behind that mask. The lecturer here took passing note of the materialistic objections to such a view of man's nature; but, naturally, these were put aside in favour of the very well-established hypothesis that man is a spiritual being, 'an entity with a body, rather than a body with a soul.' Man has indeed been called the 'individuated consciousness of God,' and it might well be taken that this individuated consciousness was necessarily related for its existence to its own correspondences, even as of necessity it must be held that the physical environment is related to its correspondences. Here then we had something that was eminently immaterial related to material conditions—how could the two co-exist each in relation to the other? Only by means of some nexus uniting them; and if such a nexus existed, it must be something that could bridge the chasm between the immaterial entity on the one side and the material environment on the other. What was this link that united two seemingly diverse and discrete conditions? Rather they might ask if it were true that matter and spirit were really separate things. And this led to the conclusion that there could not be two supreme powers in the universe—the force of Nature and the force of God. There could be but one supremacy—one Eternal Element, although this element might and did have an infinite variety of manifestations and planes of operation. So our distinction between a material world and a spiritual world was only a form of speech rendered necessary for lack of wider expression. Even as the science of the day was labouring to unify material existence, so was Spiritualism endeavouring to unify the natural and spiritual universes, showing them to be in essence one form of Divine Energy, whereby they were related to each other and merged into each other in a thousand directions inconceivable to a finite mind.

Dealing next with the 'relationship between the outer man and the inner something which dominates the outer man,' the speaker proceeded to show that the machinery by which this

inner something was enabled to carry on the operations of conscious existence, after the dissolution of the external environment, was the product of the evolutionary processes of Nature. Evolution, as a method still at work, was elaborating within the human organism a still higher reproduction of the work accomplished in the construction of that organism, 'higher in the sense of being sublimated, etherealised—an organism more subtle, more acute, and more definitely active.' Here was a rational solution accounting for the presence of the inner something in man; here was an interpretation of the means by which the Ego continued to manifest its consciousness after the death of the body; here, in a word, was the philosophy of continued existence, commonly called immortality. Then came the task of relating this explanation to what had been called the problem of mediumship. Mediumship must be divided into two classes: that which depended for its phenomenal manifestation upon the external faculties of life, *i.e.*, the faculties belonging purely to the physical organisation, and, on the other hand, that class of mediumship which depended upon faculties subjective to those external faculties, viz., those belonging to the spiritual body. In these two divisions—the external and internal aspects of mediumship—we gained some understanding of the problem under consideration. We found a real foundation for one half of the facts in the existence of the material body, and in the other half we found an inference in favour of the existence of the spiritual body. Now a spirit was only a disembodied human being—using that phrase in the sense of having disposed of the material body, but nevertheless possessing a body in which the divine Ego continued to exist and to manifest as before. In short, a spirit was a person who had put aside the physical body previously belonging to his psychical form. This psychical body related it to the spiritual world. But here came a very important fact. The expression of the consciousness of the individual while on earth must first traverse the spiritual body before reaching the external brain, and there needed to be connection as well as correlation between the Ego itself, the spiritual environment, and the material environment. The chain of relationship had to be perfect if the transmission of the energy of the Ego was to be perfectly effected. Any lesion or derangement of function in the series of links would of necessity impair the expression of the energy of the Ego. Deplorable as the fact seemed, it was not impossible for the spiritual organisation to become temporarily deranged. Some people who seemed exceedingly clear on material things, occasionally manifested extraordinary delusions in psychical directions, thus presenting the marvellous phenomenon of physical harmony co existing with spiritual discord.

That the external faculties of the human being are subject to influence or manipulation by psychical forces was a matter well-known through the phenomena of mesmerism. Not only could the mesmerist stiffen the muscles and paralyse the nerve of his subject, but he could also control the memory, obtaining such mastery over the mental processes as virtually to invert the thought and consciousness of the individual mesmerised. Those were facts that had been demonstrated by repeated experiment; and therein was seen an external presentation of the preliminary stages of mediumistic development. The facts of mesmerism went even further. Under the mesmeric process the very power of volition might be apparently annihilated (as a matter of fact it was not) and the individual put into a perfect state of coma or sleep. When the subject was in that state there ensued a very curious process which was the puzzle of the psychologist, the metaphysician, and certainly of the materialist. The subject awakened interiorly, 'came to life under the surface,' and declared that he saw, heard, and cognised, when to all appearance deprived of sense and motion, and unable to know, hear and see a single thing. The question was, what accounted for this inner awakening, and also what accounted for the different kinds of awakening, for no two somnambules awoke in exactly the same way. What was the explanation? Was there an under-side to life? Was there an inner personality to the outer personality? Was there a supplementary self? If so, why was it not as good a self as the objective self? Why did it not work on its own lines as successfully in the 'ob' as in the 'sub' state? Here the lecturer adverted to his argument regarding the building up of a spirit body, which to a degree and extent duplicated the external body; also to his statement that derangement might exist in the inner organisation as in the outer structure, that there might be as great variation in that interior organisation as in

the exterior one. It was the Ego behind the organisations that was manipulating each and endeavouring to express itself, and in these abnormal conditions increased difficulty was thrown upon it in manipulating an organism out of correlation. This explained why the expression of the subjective consciousness often appeared to be imperfect and indistinct.

So far the argument had applied to the Ego as manipulating its own environment. It was necessary to consider the problem of the action of a spirit operator upon the environment of a medium. The problem before the spirit was, 'How shall I temporarily re-establish my relationship with the physical world, and how shall I establish that relationship so that I may make those living in the material world know that I have done so?' This was the problem that confronted every returning spirit. It was true that many of the spirits who returned and demonstrated their identity were profoundly ignorant of the laws of psychology, and the idea that they had intellectually to grapple with these problems seemed strange and improbable. But the fact was that the Divine laws rendered many of the subtlest operations of the spirit virtually automatic. How many people thought of the wonderfully delicate and complex machinery they set in motion in the exercise of their physical faculties? And so it was on the other side. 'The same laws operate there as here, and prince or peasant, philosopher or ignoramus, may suddenly find themselves setting into operation these laws and be just as much amazed and confounded—just as much frightened—by a successful advent into this world as you are sometimes when you have attained a condition of temporary psychical lucidity.'

To return to the point. The relationship with this world had to be established. How was it to be done? Naturally, the main point of contact to an inhabitant of the spirit life would be that which most approximated to himself, and that would be the spiritual body of an individual in the world. That body will bear the same relationship to him on his plane as the material body bears to the mesmerist on the physical plane; and the operating spirit attacking that subjective body is enabled, as circumstances may decide, to either manifest through the external body alone, or to manipulate the functions of the subjective body and through their actions control the functions of the external form. Either he may operate on the physical through the links that unite it with the spiritual, or he may operate on the spiritual and transmit the connection to the material organisation. And what would be the result on the one side or the other? In the first case, he will be limited by the latent sense development of the external organisation he is controlling; or he will be able to manipulate that sense organisation up to the very limit of its possibilities at that time. These possibilities would necessarily be less than the possibilities of the spiritual body, even granting the possibilities of that spiritual body suffering from some impairing cause. Hence his connection would be limited by the physical environment and its possibilities. He may hope after a time to be able to so perfectly 'pull the wires' of the organisation he is controlling as virtually to make it into an automaton that shall respond to all his wishes in the same way that a successful mesmeric operator can make the body obey his will and wishes. Under such circumstances the medium becomes an excellent personating medium. But when it comes to spiritual questions, when it comes to educational deliverances, the spirit operator may utterly and entirely fail, because the brain, nerve, and organism that will respond to one set of operations may utterly fail to respond to the other set of vibrations required for such results. On the other hand the operating spirit may appeal to the spiritual faculties and functions, and thereby come into relationship with the soul of the man's life, so to speak, and may thereby be in the fortunate position of gaining the co-operation of the Ego, and the two may conjointly unite their forces for the control of the physical side of the man, and then the best results are brought about. By such means the loftier phases of mediumship—clairvoyance and clairaudience for example—were elicited, and the man became attuned to the higher harmonies of his nature.

Much of what was frequently set down to trickery and imposture in the mental forms of mediumship was really due to imperfect conditionings in the constitution of the medium, or to a lack of acquaintance with, and ability to manipulate, the forces involved in the process of control on the part of the spirit operators. Still another cause was the fact that all human beings are more or less inter-related with each other,

or, to put it in another form, all human beings radiate waves of force from themselves; and 'in proportion as you assimilate that force you come into relationship, and in proportion as you repel that force you come into antagonism with each other.' People sometimes went to mediums, radiating certain kinds of forces from themselves, under certain conditions of life and mind. These forces beat in upon the environment of the medium, and the operating spirits were compelled to repel these forces, and in the effort to do so expended mediumistic energy which would otherwise have been devoted to its more legitimate purpose. The result was that, with impaired forces, the medium did not respond, and the sitters went away dissatisfied.

In concluding his remarks, the speaker considered the following questions: Is the development of mediumship justifiable? May it not be an undue strain upon the growing subjective faculties, and, therefore, not to be indulged in? May it not be somewhat similar to putting an immature child to the labour of an adult? These questions he answered in the negative, 'always provided that you do not injudiciously, unwisely, and inordinately strain the evolution of the psychical faculties into action through the material nature.'

If it is not injurious, properly safeguarded, is it right for a medium to subject himself to the dominating influence of an outside intelligence?

In dealing with this question the control remarked that many people who expressed a holy horror of a medium submitting his mind and will to the influence of a controlling spirit, were themselves frequently entirely under the domination of other persons in this life, failing to see that the principle was the same in both cases. No intelligent spirit, he added, ever sought absolute domination over the mind and personality of any individual. Much of the confusion and misunderstanding on this point arose through the medium's ignorance of the methods and purposes of the controlling intelligences. Should we seek the cultivation of mediumship? In considering this question the speaker said: To that we should answer, yes and no. If in the busy rush and whirl of this weary world of yours, you find that you possess a genuine faculty more developed in yourself than in your fellows, and by the application of that faculty you can be of use to the world, then there is every reason upon your side to justify you in utilising it. But if you have to sit and labour and strain and neglect other things in the process of cultivating this faculty, if you have to turn aside from the serious duties of life, then by every reason and argument we should urge you to forego the cultivation of mediumship and attend to the duties of the position in which you find yourself.

At the close of the address, MR. PERCY AMES offered some remarks expressive of the interest and pleasure with which (as a student of mesmerism) he had listened to the address. He also put a number of questions on matters relating to the various points dealt with, to all of which Mr. Morse replied.

The proceedings terminated with an expression of thanks to the lecturer.

A POLITE QUESTION TO DR HODGSON.

Dr. Hodgson, like Disraeli, is 'educating his party'; but, unlike that astute statesman, he comes before the world in the character of a pupil teacher; for the lessons he gives his class of Psychical Researchers are nothing more than the report of what he himself has just 'been after learning' (as Paddy would say). Now, I think that in this case both the teacher and the taught must be congratulated, especially as Dr. Hodgson, rightly or wrongly, has hitherto been regarded as a 'regular tough one'; and his recent conversion to the spiritualistic hypothesis carries great weight, by reason of this very toughness, or predisposition to disbelieve.

At the same time Dr. Hodgson's innocent assumption that he has been specially favoured in having had access to the one and only honest medium available suggests a question which has long been a puzzler to me, and, I think, to others: and perhaps Dr. Hodgson, if asked very politely, would kindly answer it, as he seems to be in a position to do, should the question not prove inconvenient. It has reference to all Psychical Researchers; but as Dr. Hodgson is responsible only for himself, he will, I feel sure, permit me, with all due deference, to put it to him personally. The question, therefore, takes this form:—

Why should Dr. Hodgson expect others to believe what he now relates about his own experiences, when he has all along been, and still is, a disbeliever in what other people have related about *their* experiences?

RICHARD HARTE.

CHRIST'S RESURRECTION BODY.

'Castleacre's' letter, asking for a helping hand on the subject of the resurrection of the body, raises two main questions and several side issues. As space is not unlimited, I will confine my reply to the two main questions, which, after all, are the really important ones, and the answers to which will, I believe, to a great extent be a reply to the rest of 'Castleacre's' letter. The two main questions I extract from 'Castleacre's' letter are (in my own words) the following:—

- (1) Can we believe in the resurrection of the body? and
- (2) In what sense are we to understand the accounts of the resurrection of Jesus?

These questions have undoubtedly troubled many students of the mysteries in times past, and, so far as the unenlightened and materialistic teachers in our Churches are concerned, they are likely to continue to trouble many more in times to come. But there are guardians of the mysteries who have keys of the kingdom, and these keys are accessible to all. The answers to these questions are to be found in the writings of the late Anna Kingsford and Edward Maitland. If 'Castleacre' will get, 'read, mark, learn, and inwardly digest' their two books, 'The Perfect Way' and 'Clothed with the Sun'—books of priceless value to the mystic and the student of the occult—he will find in them the helping hand he needs and asks for, and his letter, and also many other questions that must sooner or later be asked, satisfactorily answered. I know of no books like these, and certainly there are none that can take their place. (See 'LIGHT,' pp. 504, 505, ante.)

It will be convenient for me to deal with the two questions above mentioned in the order indicated.

First. When I say 'I believe in the resurrection of the body,' I mean, I believe in the *possibility* of the *redemption* of the physical and material body, while, and during the time when, the soul is incarnate therein, from the *condition* and limitation of and inseparable from, matter; which redemption constitutes what is mystically called the 'resurrection,' and this is brought about and effected by *transmutation*, or the conversion of the material into the spiritual, the turning of the base metal into gold. 'The body, which is matter, is but the manifestation of spirit; and the word of God shall transmute it into its inner being. The will of God is the alchemic crucible: and the dross which is cast therein is matter. And the dross shall become pure gold, seven times refined; even perfect spirit. It shall leave behind it nothing: but shall be transformed into the Divine image. For it is not a new substance: but its alchemic polarity is changed, and it is converted. But except it were gold in its true nature, it could not be resumed into the aspect of gold. And except matter were spirit, it could not revert to spirit. To make gold, the alchemist must have gold. But he knows that to be gold which others take to be dross. . . . This is the great secret: it is the mystery of redemption' ('Clothed with the Sun,' p. 226), for 'there is a power by means of which matter may be ingested into its original substance. The great work is the redemption of spirit from matter. The kingdom of God shall come when spirit and matter shall be one substance' ('Clothed with the Sun,' p. 217).

This idea of the resurrection, it will be observed, excludes any possibility of the resurrection of the physical and material body *after* the final withdrawal of the soul therefrom—which we call death. In the case of organic death, the body perishes, having served its purpose as a temporary chamber of ordeal for the soul. 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' It is the spiritual soul, the Christ (or anointed one) within, that is the active agent in bringing about, and accomplishing, the redemption of the body, and this must be accomplished *during* an incarnation of the soul. It is part of 'the great work' to accomplish this redemption of the body. It will also be observed that this idea of the resurrection recognises the fact (not generally recognised) of the incarnation of the soul, from time to time, in many different physical or earthly bodies—'for the soul passeth from form to form, and the mansions of her pilgrimage are manifold' ('Clothed with the Sun,' p. 246). Re-incarnation is necessary to enable the soul to obtain the knowledge requisite for its salvation, knowledge gained by labour and experience in the body, knowledge which includes 'the secret of transmutation, which is the crowning conquest of matter by spirit' ('Clothed with the Sun,' p. 271).

There is corn (experience) in Egypt (the body). The soul comes to learn wisdom in Egypt and to spoil the Egyptians.

It does not follow from this, and I do not hold, that every incarnate soul will eventually *complete* 'the great work.' Some will remain content with the redemption of the soul merely. The redemption, resurrection, transmutation, transfiguration, spiritualisation, or indrawal of the body—as it has been variously called—which constitutes the at-one-ment on the outermost plane, is the hardest task of all. It is the utmost that can be done. Paul found 'a thorn in the flesh.' 'Oh wretched man that I am, who shall deliver me from the body of this death?' Paul was one of those who 'groaned within themselves waiting for the adoption, to wit, the redemption of their body.' He was not sufficiently far advanced to *complete* 'the great work' in that incarnation. Few there are who are recorded to have completed 'the great work.' Enoch, we are told, 'walked with God; and he was not, for God took him.' Elijah also ascended into the heavens in a chariot (body) of fire (spirit). And Christ, having incarnated voluntarily, not for the salvation of His own soul (for He had accomplished that in past lives) but for the salvation of the world, having incarnated with the set aim, object and purpose of showing mankind the possibilities of and in humanity, determined to leave nothing undone that had been done or that it was possible to do. He determined to *complete* 'the great work.' And He completed it in the resurrection of His body. 'The veil of the temple (body) was rent in twain.' For this reason Jesus has been, and for ever will be, the type of man *fully* regenerate, regenerate on all planes including the physical—the outermost.

Secondly. In what sense are we now to understand the accounts of Jesus's resurrection? In 'Clothed with the Sun' there are several passages 'concerning the actual Jesus' which were 'received in sleep' or 'spoken in trance' by the late Anna Kingsford. From these I gather, or extract, the following, which is not only reasonable, but which seems to me to be the only possible satisfactory solution. The so-called resurrection of Jesus was a resuscitation or revival. Jesus never died in the sense in which we understand death, and in the sense in which I have been using the word in this letter. He was never *organically* dead. He swooned rather than died. He was so far advanced in the resurrection, or transmutation of His body, that, in spite of and notwithstanding the crucifixion, 'He could not wholly die: neither could His body see corruption. So He revived, for the elements of death were not in His flesh, and His molecules retained the polarity of life eternal. He, therefore, was raised and became perfect: having the power of the dissolvent and of transmutation' ('Clothed with the Sun,' pp. 220, 131, 132). The seeress also adds: 'I see Him bidding His followers good-bye. It is on a hill, which He ascends, and He disappears from their view, lost in a cloud or mist. I see Him in the wilderness alone: and there He attains the higher life which constituted His *true ascension* [or the completion of the resurrection]. Jesus was able to influence persons at a distance by means of an emanation which He projected from Himself; so that it was not necessary for Him to be dead when supposed to be seen by Paul' ('Clothed with the Sun,' p. 133).

This letter is longer than I anticipated it would be; but I trust the importance of the subject may be taken in justification.

SAMUEL HOPGOOD HART.

It would be convenient if 'LIGHT' would adopt the excellent method of 'Notes and Queries,' by prefixing to correspondents' letters, raising definite topics of discussion, exact references to earlier volumes and pages of the paper dealing with the same subjects. In 'Notes and Queries' you will often see two or three such lines of reference in small type—an invaluable index. Whereas in 'LIGHT,' questions are constantly being put to which forgotten answers, good, bad, or indifferent, have long ago been given in your columns, and ideas or arguments are often treated as novelties, which have been anticipated years earlier by older contributors.

This suggestion is made especially in view of the several articles on the 'Resurrection Body,' occupying three columns of this week's 'LIGHT' (November 6th). I want to refer the contributors to a very interesting article on that subject by the late Mrs. Penny in 'LIGHT' (Vol. XII., p. 569) of November 19th, 1892. Mrs. Penny, as we all know, was deeply versed in the best thought of the old Theosophists, and in the article above cited, besides the light from Jacob Boehme (always to be ex-

pected from her) is to be found a profoundly suggestive speculation of Van Helmont concerning our corporeal psychical constituents, their dispersion, and eventual return to us by 'revolution.' If I may interpret in my own way the general conception of Mrs. Penny's authorities, it is that in the true resurrection body there is no mere dead materiality, but all is psychically converted and characterised by the living spirit and energy of the individual. That which rots in the grave has no other relation to the true 'body in ultimates' than have the excreta to assimilated food. But all depends on the spiritual power of conversion or assimilation, for there is no residue of substance *absolutely* incapable of such abiding assimilation, and, therefore, preservation. If we accept as historical the Gospel narrative of the resurrection, it is easily intelligible that the same power which 'out of these stones' could raise up 'children of Israel,' could so penetrate, convert, and integrate (which is the same thing), or *indissolubly* organise the elementary constituents, that nothing of the principle of death should remain in them. (We may get a hint here from the narrative in the 'Maha-Parinibbāna Sutta,' of how, in the last meal of Buddha with his disciples, he reserved for himself the dried boar's flesh: 'I see no one, Kunda, on earth nor in Māra's heaven, nor in Brāhma's heaven, no one among Samanas and Brāhmanas, among gods and men, by whom, when he has eaten it, that food can be assimilated, save by the Tathāgata.') There being mastery over (that is, *appropriation of*) all the planes or regions of life, the earthly body being thus wholly united to, and permeated by, its proximately animating principle, as this again would fall into subordinate harmony with all the higher principles of the completed man, the control would be absolute, and the manifestation (or de-manifestation—impalpability) on any plane would present no difficulty to the will thus made omnipotent in Nature by reason of its freedom from Nature. (This principle of the equivalence of freedom to power is expounded with great lucidity by Baeder, who, as against pantheists and materialists on the one hand, and false spiritualists on the other, reiterates his emphatic formula: 'Nature-free, not Nature-less' We are powerful in Nature in so far as Nature ceases to be powerful in us.)

Let me add one remark which may possibly help some who are puzzled by 'the resurrection of the body.' Ceasing to be animate, the elementary form is no longer a body in the biological sense, though for a brief period it remains in the image, or retains the impression, of the bodily principle. The latter belongs to the definition of man, and is inseparable. It is this essential form that is indrawn at 'death.' In the earthly life it is specialised, or receives a stamp or signature from the out-wrought quality and action ('works,' Karma). It is thus that the re-manifestation, or 'resurrection,' of the body becomes a doctrine of religion. The real body is the revelation of the person, his 'name' or 'word,' and consequently 'judgment.' No other 'recording angel' is wanted than this infallible expression of the life and will quality. But the 'resurrection body' is the perfectly plastic body, and is to the physical integument as the proper substance of the tree to the bark. The doctrine of the resurrection is that of the *essential* relation of soul to body. The resurrection body must thus be reproduced from within, not re-collected from without.

C. C. M.

[We are afraid that to publish references, as our esteemed correspondent suggests, to the back numbers of 'LIGHT' in which a subject has been dealt with, would be too great a tax on our energy and on our time. Nor do we quite see its necessity. Those of our readers who are fortunate enough to possess complete sets of 'LIGHT' can, if so disposed, easily refer to the copious index at the end of each volume, and to those who are not so fortunate the references would obviously be of no practical service.—ED. 'LIGHT'.]

To those who comprehend the doctrine of the spirit,* it seems to me there can be no difficulty in understanding the method of the resurrection of Jesus Christ. That He rose from the dead and appeared to His disciples in the same body which was crucified is to me quite a certainty, for He Himself says so; for as He stood in the midst of these disciples in a room where they were sequestered, 'the doors being shut,' they were awestruck, and supposed that they beheld a spirit; but He

answered, 'Handle me and see, for a spirit hath not flesh and bones as ye behold me having; and He showed them His hands, and His feet, and said, Have ye anything to eat? and they gave Him a piece of broiled fish, and He took it and did eat before them.'

No narrative could be more circumstantial than this, and the idea held by some that He was not in the physical body, but was in the spiritual body, has arisen from the fact that He suddenly, from time to time, appeared and disappeared supernaturally. But this miracle can be easily comprehended by those Spiritualists who know the phenomena of 'the passage of matter through matter.'

And so also as regards the Ascension. The solid body of Jesus became, by the power of the spirit—as the creator and dissolver of all matter—disintegrated and etherialised, and thus ascended from the earth, 'as a cloud received Him out of their sight.'

But, notwithstanding this, we can readily believe that as The Christ had fulfilled His earthly mission in the flesh, and as it was expedient that He should not be visible except to those who loved Him, His body was absolutely under the control of His spirit, and was thus a body analogous to that of His transfiguration, and that this body should have entirely disappeared from the earth as He ascended to God, might have been so ordered as to exclude all risk of His bones becoming the objects of a superstitious worship.

Wimbledon.

GEORGE WYLD, M.D.

In connection with the above subject, which is now engaging the attention of your readers, it would seem that the difficulty of 'Castleacre' is with the words of St. Luke, translated 'Handle me and see; for a spirit hath not flesh and bones, as ye see me have.' Now it so happens that these words are quoted by Ignatius, the disciple and familiar friend of the Apostles. But as he quotes them there is a variance from the text in St. Luke, thus: 'Handle me and see, for I am not a spirit without body.' This probably is the true reading.

146, High-street, Watford.

T. W. SMITH.

THE VITAL FORCES OF MAN.

The Paris correspondent of the London 'Standard' supplies the following notice of a meeting of the Society of Psychic Science:—

After some preliminary business, a paper on the vital forces of man was read by Dr. Baraduc. With an instrument of his invention which he has named biomètre, he has shown that the vital forces do not depend on the laws of either heat or electricity. He constructed his biomètre on the principle of Fortin's dyanomètre, absolutely adiabatic and adiaelectric. A pointer like the hand of a watch is supported over a dial inside a glass vessel isolated by three compact layers of mica, alumen, linen cloth, and collodion. Dr. Baraduc says if a person touches the instrument the hand indicates the vital forces. Experiments have demonstrated to the inventor that the movements of the hand of his biomètre correspond with the state of mind of the person. Thus the hand is attracted by a person feeling happy, but is pushed backwards by a person suffering grief. Dr. Baraduc contends that he has achieved even more, and that he has succeeded in photographing the human vital forces. He declared that, by force of will, a person seated in a completely dark room in front of a photographic camera, had succeeded in producing a clear impression on a photographic plate. Moreover, by placing photographic plates on a human corpse in a completely dark room, they received an impression from the vital forces three hours after death. Dr. Baraduc concludes that there exists in a living man a vapour of life which is the quintessence of movement. He cannot determine the cause of it. In his opinion that movement must be connected with the vibrations of the soul, and be palpable intelligence. Dr. Baraduc concluded by calling the attention of his hearers to the similarity between the solar photosphere and the vital atmosphere of man.

THE LONDON SPIRITUALIST ALLIANCE.—The Treasurer gratefully acknowledges the contributions of 10s. from Mr. Whitley, and 8s. 2d. from 'R.G.B.,' towards the cost of fitting and furnishing the new offices.

* See, in my 'Theosophy,' the chapter on the 'Spiritual Sub-stance of Matter.'

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Prayers to a Deceased Mother.

SIR,—I think some of the letters on this subject, which have recently appeared in 'LIGHT,' show very plainly what confusions result from the persistent attempt to represent Deity as masculine.

The idea of the 'Fatherhood' of God is, we are flatly told, and always by masculine writers, the 'final one.' I not only demur to this, but assert that to a not inconsiderable number of women, and perhaps also a few men, such an idea is absolutely opposed to what they believe to be truth. To them the 'Fatherhood' of God is only another of the many fictions, which, under different disguises, have been foisted upon the world through all time. They have faith alone in the Supreme Mother of us all, in spite of a world where Motherhood is daily blasphemed. To them, 'Like as a Father pitieth His children,' means always, 'Like as a Mother consoleth Her little ones.' The former rendering is meaningless; the latter covers the generic sense of the whole human race. H.

Work for the Spirit World.—An Incident in a Public Circle.

SIR,—The Stratford Society of Spiritualists have commenced holding circles of members after the usual Sunday evening service at the Martin-street Hall. On Sunday, the 7th inst., from forty to fifty members composed the circle, and great power was manifested. A long and exhaustive control of a lady medium present was established by a poor female who came for help. So powerful was the influence established that it was necessary for a guide to interfere and magnetise the medium, before the controlling spirit could be allowed to finish. She was a poor girl who had been led by her unhappy earth surroundings to commit suicide. She enacted the closing scene of her life, throwing the medium at full length on the floor of the hall. After a time she became more composed, and, walking up the hall to the spot where I was standing, she grasped my hands and fell on her knees at my feet. Throwing my whole soul into the effort to relieve her, I prayed most earnestly for help and she rose from her knees quiet, calm, and evidently greatly benefited by the help she had obtained from us all. Subsequently she told her story to a friend who was present and had known her in early life, but as this took place in a small room adjoining the hall I did not myself hear the sad story.

What a field for work is presenting itself! We in Stratford mean to rise to the occasion, and help to the uttermost all who come to us for the aid that, it is increasingly apparent, mortals can so easily afford. THOMAS ATWOOD.

Scientific Materialism.—The Cat out of the Bag into the Trough.

SIR,—You will, I doubt not, feel that 'LIGHT' is at least a place in which to publish—it cannot be too often printed—Dr. Bedoe's conviction of Sanarelli out of his own mouth. Dr. Bedoe says:—

'We have been told in the medical journals lately that Professor Sanarelli was on the look-out for the microbe of yellow fever, and we have read the accounts of his many cruel and prolonged experiments on horses, monkeys, dogs, and cats with the virus of this deadly disease. He has been seeking for a serum or antitoxin wherewith to treat yellow fever, so those of us who know something of the work of the bacteriological investigator knew what to expect, knew that before long we should hear of experiments upon human beings. The knowledge has come to us, but versed as we were in the work of the vivisector, we confess that the information we have received has startled and horrified us beyond measure. The "Boston Evening Transcript" of September 25th contains a long scientific account of Sanarelli's unprecedented experiments in the artificial production of yellow fever in healthy human subjects. We are informed that the Professor conducted his researches in the quarantine station on the Island of Flores, near Monte Video, "because in that part of the world lives are extremely cheap where the lowest orders of the people are concerned, and no law stepped in to stay the hand of the bold experimenter." Sanarelli himself says: "My experiments on man reached the number of five. In two of the individuals I tried the effect of subcutaneous injections of the germ culture, and in the other three that of intravenous injections. . . . The injection of the filtered culture in doses relatively small reproduces in man typical yellow fever. The fever, the conges-

tion, the hæmorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delirium, the final collapse—in fine, all that conjunction of symptoms which constitutes the basis of the diagnosis of yellow fever—I have seen unrolled before my eyes, thanks to the potent influence of the yellow fever poison made in my laboratory." Some, if not all, then, of these unhappy victims of bacteriological research died of the disease. The reporter of the "Transcript" thinks that possibly "unscientific persons may be disposed to criticise such experiments upon human beings." It has come to this, then; that deliberate murder can be committed in a laboratory for scientific purposes. This is what I have always maintained is the logical outcome of licensed vivisection.'

Deliberate murder of patients is, in this day of scientific materialism and diabolic selfishness, likely enough to become fashionable. At any rate, the so-called Christian Churches, much of the Press, and the great body of scientific opinion, are all for 'Research.' That end is held to justify all means; and for experimenters, seeking much more their own advantage than really caring to cure, failure upon failure to produce aught else but incalculable misery count for naught in the infernal progress which a phase of modern thought is inflicting upon mankind; and that in the face of facts which would secure arrest by public opinion, if each individual were not in a fool's paradise of belief, that come what may to the many, he himself stands what he thinks to be a good chance of getting something worth having at the expense of everybody else. In this last connection I ask you to insert the following paragraph, exposing a result of Dr. Koch's experiments:—

'The "Deutsche Colonialzeitung" publishes another disconsolate letter from Windhoek about the results of the inoculation of cattle by Dr. Koch's method against the rinderpest. The writer says: "People ask why Professor Koch has not answered the important question why great herds are decimated by the pest six or seven weeks after inoculation. The smaller animals, fortunately, do not suffer from it, but the large cattle cannot long hold out."'

Tednambury Stud Farm, Herts.

GILBERT ELLIOT.

Experiences with a Ouija Board.

SIR,—In reference to Mrs. Barkly's very interesting account of her and others' communications with persons still living in this world, through the Ouija board, I should like to say, that although I have never yet had experience of a message through the board from those still in the body, I have had numberless ones from those who have passed over, and I can corroborate all her remarks about the characteristics of the unseen correspondent being shown in the manner in which the message is spelled out. Some styles are so marked that members of my family, while the communication is in progress, and without a word from me, say at once, 'Oh! that is so and so.' One happy little child spirit, a frequent and welcome visitor, announces his presence by whirling the board round and round, to commence with, as if in such joyous spirits that he can hardly 'steady down' to spell out his message; even then he cuts short the words, and dances about in between. I can describe the movements in no other way. This child has often been seen by clairvoyants, standing at my side while talking to us through the board, full of gaiety and eagerness to give his news.

Another spirit friend, who was of a very vigorous personality in earth-life, raps on the letters with the decision and force which mark his character. The idlers, who merely come to while away the time, ramble about aimlessly, as if with no set purpose in view, until told *politely but firmly* to withdraw, if they do not desire help. One peculiarity I have noticed occasionally, and that is, that when some friendly spirit is in possession of the board, if some other passing spirit tries to step in and interrupt, the first communicant rushes up to the letter of his name and sticks there as if glued to the board, until the intruder has gone. It is really amusing; meanwhile, my hand on the small table seems to thrill with the pressure which is used to keep it in place, and I *sense* that a battle of wills is going on in which, of course, I am aiding my friendly spirit. On one occasion, some months ago, a young man, giving the name of Ashton, came for help and advice; he said he had been sent to me, that he wished to progress, but was always being pulled back by those around him. Our clairvoyant member of the family described him as not wicked but weak and easily led away. He suddenly wrote rapidly, 'Hold me here.' At the same time a band of dark spirit forms entered

the room and surrounded him, trying to forcibly drag him away, our clairvoyant watching the scene. We all exerted our will-power to keep him here, and desired earnestly for help from our trusted guides. One came and stood beside me and the unhappy stranger. I felt conscious that a struggle was going on; my arm tingled, and I was forced to use both hands to prevent the Ouija table being tipped away from under them, and the air became very cold around the board. I said to our friend: 'Tell me if I may remove my hand from the Ouija.' The single word, 'Wait,' was written in pencil through my daughter's hand, and after a minute, 'Now.' Our clairvoyant looked round; the black spirits had disappeared, and the man Ashton was leaning back in a swooning attitude, with his garments torn, and supported by our friend, who shortly afterwards wrote: 'This man is safe now; they have gone, and can never touch him again. He was just on the borderland of good and bad, and they would have dragged him back. If you had not held him till I came I could not have helped him; I only just came in time.' All seemed to show that by some mysterious connection, the Ouija acted as a focus for the opposing forces of good and evil. I should be glad to know if any other Ouija mediums have ever had similar experiences. If the readers of 'LIGHT' would more often communicate personal experiences, I think they would confer a great pleasure on others. We all, in this respect, owe a debt of gratitude to Mr. Thurstan and his friends Mr. and Mrs. T., for so kindly allowing us to participate in their varied and interesting personal experiences, and for the careful and accurate accounts sent in for general perusal.

A. M. M.

A Word to the Craven-hearted.

SIR,—In his address to the Birmingham Spiritual Evidence Society, you report Mr. Hopps as having said: 'Your invitation, to speak to you at the commencement of another year of communion and work, was accepted mainly for two reasons: First, because a great cause which is misunderstood and almost hated demands from each one of us open recognition and steady loyalty; and second, because I have a strong impression that the age enormously needs the message we are commissioned to give.'

On reading these words I thought of a poem, a copy of which I once picked up in the street. I do not know the author, but as I think it would be well for all young Spiritualists to commit it to memory I send it to you, and shall be pleased if you will publish it.

MARIE BRENCHLEY.

THE OLD PHILOSOPHER'S ADVICE TO A YOUNG ONE WHO WAS AFRAID TO SPEAK HIS MIND ON A GREAT QUESTION.

Shame upon thee, craven spirit!
Is it manly, just, or brave,
If a truth hath shone within thee,
To conceal the light it gave;
Captive of the world's opinion—
Free to speak—but yet a slave?

All conviction should be valiant;
Tell thy truth, if truth it be;
Never seek to stem its current;
Thoughts, like rivers, find the sea.
It will fit the widening circle
Of eternal verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may;
E'en although the foolish scorn it,
Or the obstinate gainsay.
Every seed that grows to-morrow,
Lies beneath a clod to-day.

If our sires, the noble-hearted
Pioneers of things to come,
Had like thee been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped Millennium?

Where would be triumphant science?
Searching with her fearless eyes,
Through the infinite creation,
For the soul that underlies;
Soul of beauty—soul of goodness,
Wisdom of the earth and skies.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie and Co., 81, Endell-street, Shaftesbury-avenue.

SOCIETY WORK.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday afternoon Messrs. Adams and Boddington and Mrs. H. Boddington held a meeting as usual.—W.S.

72, ASKEW-ROAD, SHEPHERD'S BUSH.—On Sunday last, Mrs. Carter gave a spiritual discourse, followed by some good clairvoyance. Mr. Norton also gave good clairvoyance, which was fully recognised. Next Sunday, at 7 p.m., Mr. Peters.—T.C.

193, BOW-ROAD, BOW.—On Sunday last Mr. Sloane occupied our platform, and gave an interesting address, and good clairvoyance and psychometry. Our Wednesday night open circle, under the care of Miss Findlay, has proved thoroughly successful. All are welcome.—H.H.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—Mr. Brenchley gave an address on 'Christianity and Spiritualism.' Mrs. Brenchley gave clairvoyance, which was well received. Next Sunday, at 7 p.m., 'Evangel' will give the address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C.D.C.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning our public circle was well attended. At the evening meeting we had a full hall, and Mr. Long gave a trance address on the 'Witch of Endor.' Next Sunday, at 11 a.m., public circle, door closed at 11.15 a.m.; at 3 p.m., Children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., trance address by Mr. J. A. Butcher, 'The Phantom of War'; at 8 p.m., general assembly and election of candidates.—'VERAX.'

MERTHYR TYDFIL.—On Sunday morning last there was a good attendance to hear the controls of Mr. C. Hennessy, in our conversational séance, the subject being 'The Effect of Climate on Religious Ideas.' In the afternoon Mr. James, in a maiden attempt, gave a paper on the teachers of Christianity and the Bible. In the evening we had a grand address from Mrs. Sadler, of Cardiff, who spoke on the use of Spiritualism. We shall always be pleased to welcome this lady amongst us. The clairvoyance by Mrs. Billingsley was very good.—W.B.

BATTERSEA PARK-ROAD TEMPERANCE HALL, DODDINGTON-GROVE.—Our anniversary tea and after meetings on Sunday last created an enthusiasm which augurs well. Sixty-four sat down to tea. Mr. Drake incidentally touched upon the suffering women and children in the engineers' dispute (for whom—per 'Chronicle' fund—a collection was made of 10s.). The officers of the Society were afterwards selected for the ensuing year. Tuesday, at 8 p.m., Mr. Peters, clairvoyance; Thursday, at 8 p.m., developing class. Collection next Sunday for the N.F.S. Fund; Mrs. Owen, of Manchester, trance and clairvoyance.—W.S.

MARTIN-STREET HALL, STRATFORD.—On Sunday last Mrs. Barrell gave a short address on 'Jesus as an Exemplar,' after which she gave some good psychometry and clairvoyance, all of which was confirmed. The band has increased, and Mrs. Landridge kindly rendered a solo, which was much appreciated. Next Sunday Mr. Walker, trance medium, will be with us. A members' circle after the Sunday meeting. Sunday next, at 11 a.m., Lyceum for children; Mr. Wrench, conductor. Open dates for mediums, who are earnestly wanted.—WILLIAM A. RENFREE, Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday morning last the guides of Mr. George Harris gave an excellent address, based upon a reading from Colonel R. Ingersoll by way of lesson, and in controverting which the speaker showed the fallacy of 'living for this world' alone, and the imperative duty incumbent upon mankind to cultivate the spiritual nature likewise. In the evening, Mr. J. Miles gave an able and comprehensive address upon, 'Are they not all Ministering Spirits?' Next Sunday, Mr. J. J. Morse, of London; morning, at 11 p.m., 'Biblical Psychology'; evening, at 6.30 p.m., 'Death: Levelling or Sifting?'—E.A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—To those who regularly hear the lectures delivered once a month through Mr. J. J. Morse's mediumship at these rooms, there is a fresh interest added to each succeeding lecture. We refer to the ever varying mode and style portrayed in these lectures when the more familiar phases of the subject of Spiritualism are commented upon, and yet in all these various modes and styles the teaching is ever the same, always consistent, always ably enunciated. Hence it was no surprise when the lecture delivered at these rooms last Sunday evening, entitled, 'Spiritualism: Its Facts and their Logic,' proved to be in every respect as able, as interesting, and as useful as any of the former lectures by 'Tien' and his helpers. Every available seat was occupied, and the closest attention was accorded the lecturer by the crowded audience, who constantly evinced their appreciation throughout the discourse. Prior to the lecture Mr. Morse read a poem, 'Fogey-Land,' and Miss Florence Morse sang a solo, 'A Remembered Voice' (John Henry). Next Sunday, at 7 p.m., Miss MacCreadie, address and clairvoyance. Doors open at 6.30 p.m., and closed immediately all seats are occupied.—L. H.